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# THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

**Vol. XLVIII—No. 1** **November, 1959**

*IT is the Spiritual evolution of the inner, immortal man that forms the fundamental tenet in the Occult Sciences. To realize distinctly such a process, the student has to believe (a) in the One Universal Life, independent of matter (or what Science regards as matter); and (b) in the individual intelligences that animate the various manifestations of this Principle. The One Life is closely related to the one law which governs the World of Being—Karma. Exoterically, this is simply and literally "action," or rather an "effect-producing cause."*

—H. P. BLAVATSKY

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CONTENTS

SIGNS OF THE CYCLE ..... 1
THE UNIVERSE IN A NUT-SHELL ..... 6
PREMATURE AND PHENOMENAL GROWTHS ..... 17
FLASHES OF INSPIRATION ..... 20
TWO INTEGRITIES ..... 21
APPREHENSION AND COMPREHENSION OF TRUTH ..... 24
YOUTH-COMPANIONS ASK—AND ANSWER ..... 33
"TO EACH AND ALL" ..... 35
ON THE LOOKOUT ..... 39

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(*c*) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

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Loyalty to an institution is loyalty to something that is over with and done for.
—JOHN A. RICE

# THEOSOPHY

Vol. XLVIII November, 1959 No. 1

## SIGNS OF THE CYCLE

IN the years of the nineteenth century before the appearance on the scene of H. P. Blavatsky, currents of thought which were later to become a part of the Theosophical Movement found expression in certain European writers. Of these, Bulwer Lytton and Honore de Balzac were perhaps the most distinguished. Lytton's *Zanoni* and his *Strange Story* were often referred to by H.P.B. in order to illustrate some aspect of the Theosophic teachings. Balzac she called the "unconscious occultist of French literature," and the student who reads his *Seraphita* soon realizes why. Other less prominent works were likewise grist to her mill. Indeed, one could see in H.P.B.'s writings an extraordinary synthesis of elements which had already joined the intellectual and moral endowments of the Western mind, needing only the larger vision of the Theosophical teachers to make evident their philosophical implications.

The works of physical scientists, ethnologists, Kabalists, and even an occasional psychologist, were made luminous by H.P.B. It was as though the groping genius of the Western spirit was taken by the hand and led to unsuspected heights by the one who came in response to its heart-felt wonderings. It may be assumed that these wonderings were real, that they represented the greatest possible harvest from the work and efforts of previous Theosophical workers—persons such as Mesmer, Cagliostro, Saint Germain, and various others—who had labored with the European mind. America, too, had her forerunners who helped to prepare the ground. Thomas Paine was an illustrious reformer whose particular concerns with freedom—both political and

religious—opened a channel for the later flow of Theosophic inspiration; and Whitman, Emerson and Thoreau were more immediate predecessors who made an unparalleled contribution in stretching and enriching Western culture.

Now that nearly eighty-five years have passed since the founding of the Theosophical Society in New York, it is natural to look for comparable openings in the thought of the age, and similar indications of lines of investigation that may receive fuller development in the future. What complicates the recognition of such signs and symptoms of awakening, however, is the fact that, since 1875, both the West and the East have been assimilating the impact of H.P.B., to which has been added the fruits of the labors of her colleagues and of workers for Theosophy since her time. Today, there are both direct and indirect avenues of Theosophical effort and influence to be discerned. Persons with conscious knowledge of the literature of the nineteenth-century Theosophical Movement are at work, spreading what they have learned, as well as those whose inspiration is more intuitive and "isolated," as in the case, for example, of a biologist who is found to have given rather precise definitions of the function of the astral body; or a modern Platonist whose philosophic wonderings lead him to clear comprehension of the ideas of Karma and Reincarnation.

Then, in addition to these channels, there is the broad development of Western thought which has come from a closer understanding between East and West. Scholars such as Sarvepalli Radhakrishnan and Heinrich Zimmer are more than adequate replacements of Max Müller and his contemporaries. For these modern Orientalists, the thought of the East is no longer an alien oddity, however impressive, looked at from the elevated stance of European scholarship, but a living current of the search of great minds for truth. Gandhi has brought to view a practical sort of appreciation of Eastern religion, while still other interests in Asian philosophical ideas have resulted indirectly from the ordeal of war and the unsettling of ancient orders of society.

Doctrinaire materialism is practically a thing of the past. Even the Communists don't talk about it any more, although it is still the foundation of their social theory. The center of gravity of modern thought has altered—or rather, the sense of reality of modern man is like a flock of migrating birds, circling over an unfamiliar terrain, looking about, turning around and back, hoping to find a place to light, yet

fearing to come down and inhabit any of the regions in sight. Men are no longer sure what they believe in. They are sure of their fears and anxieties, but of little else. The world of mind and of the psyche is plainly in flux. Indecision is the hallmark of our era. Most people who show certainty about anything have only fragmentary philosophies. They have a bit of the truth, and they cling to that. "Whole" thinking is not characteristic of our time. The great systems have all been discredited, metaphysics is still regarded with suspicion, and ideology, which is the political form of metaphysics, is almost an intellectual indecency.

And yet, within all this confusion, certain recurring patterns or types of thought are slowly becoming apparent. The *idea* of a philosophic or contemplative life is slowly gaining respect. This might be thought of as a kind of re-embodiment of Stoic reflectiveness and discipline. "Changing the world" has become so difficult and so perilous a project that a man might as well give his attention to a more manageable project, such as changing himself. While the psychological side of this trend is often involved in dubious pursuit of "meditation" and other phases of occult or semi-occult tradition, what we are observing, here, while not the direct progress of the Theosophical Movement, is nonetheless a breaking up of the soil, in preparation for the planting of new seeds. More and more, in popular literature, the type of the philosopher is seen in the role of protagonist. A generation ago, the heroes of literature were concerned with revolt, with rebuilding, and active, outgoing activities of a positive and often programmatic character. This is no longer the case. No honest writer pretends to know what needs to be done, today. The old formulas don't work, the old programs have hardened into bureaucratic citadels which attract no one but small-minded partisans and self-righteous bigots of one sort or another.

The old paths of humanitarian activity are clogged by obstacles that cannot be removed by any familiar means. They seem to lead in circles, or even downward, instead of up. One might also say that the best impulses of mankind are frustrated by the very circumstances of modern society, so that the moral energies of our time are being forced to seek new directions. The political dilemmas are obvious and need no description. Science, as a way to a better life, or even as a way to truth, is in disgrace, having too long ministered to the needs, not of mankind, but of the military arm of Nation-States. Psychology is in the

throes of a great rebellion against its mechanistic ancestry, and seems on the verge of a revolution of its own, seeking relief from past ineffectuality, turning to mysticism and philosophy. In fact, from being the most laggard and confused of the sciences, psychology now is assuming the role of pioneer. While physicists, once the aristocrats of science, play with rockets and missiles and satellites, the psychologists are seeking a direct encounter with the stuff of human experience—at least, a vanguard of leaders in psychology seems to have this purpose.

From countless causes, there is a break-up of old ideas to be seen on every hand. Our weaknesses, through repeated exaggeration, are now recognized in the pitiless light of failure. Medicine finds itself confronted by unorthodox rivals, and conventional religion is surrounded by a luxuriant growth of new sects and cults which spread strange doctrines. The ground of conviction through inherited belief no longer seems a stable foundation for faith. At the same time, some theologians —Tillich is an example—seem determined to undermine the traditional sanctions of religious belief.

Slowly, a framework of possible alternatives is appearing as the basis of the thought of modern man, to which the Theosophic explanation of things will appear as no stranger. It could even be said that the outline of a matrix suitable for the embodiment of Theosophy is already dimly present. This is so at a metaphysical or speculative level, and it is so, also, in terms of the hungers of the human heart. In current thought there are many points which Theosophy might give immediate illumination, instead of meeting with indifference or impatient contradiction.

What, it might be asked, will Theosophy *add* to this slowly evolving structure of human inquiry? First of all, it will enrich and refine and deepen the philosophic fundamentals of this thought, but more important, it will bridge the gap between practical application and the somewhat "fuzzy" transcendental thinking that is becoming current. There is an incisive *bite* into human problems that only a direct application of the Theosophical teachings can provide. For the serious student of Theosophy a sense of certainty is born, not in his own knowledge, nor in his own powers, but in that he has found a mode of seeking which penetrates the surface of experience and gives assurance of an equal workability in every direction. Eventually there comes a transformation of the feeling of "hypothesis" or attractive belief into the solid ground of certainty that these things are *true,* that this knowledge

*works.* And the best security the student possesses is that, as these feelings grow, there comes a loss of egotism and a freedom from personal anxieties such as accompany those who believe without trying to know and assert without trying to understand.

So, with the passage of years, with the approach of the last quarter of the century, the elements of cyclic climax will become increasingly apparent. On the surface will be seen all the froth and residues that a hotly boiling pot can throw up, to confuse the judgment and bewilder and mislead our optimism. There will be many things that seem "the same as" Theosophy, and which, from the viewpoint of a larger preparation, will have elements in common with Theosophy, appropriate to the working of Karma and the grades and groupings of the vast human family; but the criterion of true Theosophy will always remain the same—as different, indeed, as H.P.B. herself was different from Balzac and Bulwer Lytton—the purity of first principles, the absolute impersonality of the teachers, the broad altruistic purposes, which come *first,* the clear distinction between the psychic and the spiritual, the emphasis on self-reliance and responsibility, and, finally, the penetrating particularity of the light it throws, while retaining universal application of doctrine.

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## Vestigial Attitudes

When a nation like ours (and this is true, *a fortiori,* of other nations) starts to build democracy, it does not start with a clean slate. Democracy is a new way of social life, and there is an old way of social life already there. The old way of life is not only in politics. It is in the psychology of the people, in their race relations, their attitude toward the female half of the human race, in their religious ideas, in their literature and art, in their manners—as Whitman puts it, "in all public and private life, and in the Army and Navy."

—John Somerville

# THE UNIVERSE IN A NUT-SHELL

THE article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:—

To the Editor.

The accompanying extract is from an article in a recent issue of Chamber's *Journal.* I hope you will reprint the same and kindly give full explanations upon the following subjects:—

(1) Are dreams always real? If so, what produces them? If not real, yet may they not have in themselves some deep significance?

(2) Tell us something about our antenatal state of existence and the transmigration of soul?

(3) Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

Jehangir Cursetji Tarachand, F. T. S.

Bombay, November 10, 1881.

*Editor's Answer.*

To put our correspondent's request more exactly, he desires the *Theosophist* to call into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace—

(1) The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.

(2) The Buddhist *Jatakas* (re-births and migrations of our Lord Sakya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints, who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidhanas,* the chain of twelve causes with a complete list of their millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."

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Note.—This article was first printed by H. P. Blavatsky in the *Theosophist* for January, 1882, and was last reprinted in Theosophy for April, 1917.

(3) The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead;* Plato's definition of the Soul, in *Timæus;* and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul,* by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case—if not altogether a literary fiction:

DREAM-LAND AND SOMNAMBULISM.

"The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connexion between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a bookworm. His dream was as follows: He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, 'The little man in black with the bald head and serene countenance' said: 'Don't you know me? I am the man whom you murdered in an *ante-natal state of existence;* and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your mortal life—shut me again in darkness.'

"The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself—to the little man:—'This is all a dream of yours, for there is no ante-natal state of existence.' The little man who seemed to grow less and less, said: 'Cover me over and begone.' At this the dreamer awoke.

"Years passed away, and the dream was forgotten in the common acceptation of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden-wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and every thing pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black.*"

*Editor's Note.*—We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of psychology who, like W. A. Hammond, M.D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord.* It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep—

> That dim twilight of the mind,
> When Reason's beam, half hid behind
> The clouds of sense, obscurely gilds
> Each shadowy shape that fancy builds.

—when our mental operations go on independently of our conscious volition.

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires by means of which he communicates with his higher principles, and obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.[1] The Buddhist philosopher holds that by the practice of the *dhyanas* one may reach "the enlightened condition of mind which ex-

[1] See *Editor's Note,* on the letter that follows this one "Are Dreams but Idle Visions?"

hibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* (or any books whatsoever?) *their true meaning at once flashes into the heart.*" (Beal's *Catena,* p. 255.) If the first time, however, the above dream was meaningless, the three following times it may have recurred by the sudden awakening of that portion of the brain to which it was due—as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartinia, the famous Italian violinist, composed his *Devil's Sonata* under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions, which challenge Tartinia accepted. When he awoke, the melody of the *Devil's Sonata* was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he lay aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awakening. The dream was repeated owing to a blind street-musician fiddling on his instrument under the artist's window. Coleridge composed in a like manner his poem *Kublai Kahn,* in a dream, which, on awakening, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purcha's *Pilgrimage* the following words: "Here the Khan Kublai commanded a palace to be built . . . enclosed within a wall."

The popular belief that among the vast number of meaningless

dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Eliphas Levi, the great modern Kabalist, says of such divinations, visions and prophetic dreams.[2]

"Somnambulism, premonitions and second sights are but a disposition, whether accidental or habitual, to dream, awake, or during a voluntary, self-induced, or yet natural sleep, *i.e.,* to perceive (and guess by intuition) the analogical reflections of the Astral Light. . . . The paraphernalia and instruments of divinations are simply means for (magnetic) communications between the divinator and him who consults him: they serve to fix and concentrate two wills (bent in the same direction) upon the same sign or object; the queer, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, &c., &c., fantastic forms having their existence but in the *translucid* (or the seer's imagination). Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid,* and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is meek and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination.* We see through our imagination doubtless, and that is the natural aspect of the *miracle;* but *we see actual and true things,* and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the adepts. . . ."

And now we give room to a second letter which relates to us a dream verified by undeniable events.

---

[2] *Rituel de la Haute Magie.* Vol. I, p. 356-7.

## ARE DREAMS BUT IDLE VISIONS?

To the Editor of the Theosophist.

A few months ago, one Babu Jugut Chunder Chatterjee, a Sub-Deputy Collector of Morshedabad, in Bengal, was stationed *pro tem* on duty at Kandi—a sub-division of the Morshedabad District. He had left his wife and children at Berhampore, the head-quarters of the District and was staying at Kandi with Babu Soorji Coomar Basakh (Sub-Deputy Collector of the Sub-Division), at the residence of that gentleman.

Having received orders to do some work at a place some ten miles off from Kandi, in the interior, Babu Jugut Chunder made arrangements accordingly to start the next day. During that night he dreams, seeing his wife attacked with cholera, at Berhampore, and suffering intensely. This troubles his mind. He relates the dream to Babu Soorji Coomar in the morning, and both treating the subject as a meaningless dream, proceed without giving it another thought to their respective business.

After breakfast Babu Jugut Chunder retires to take before starting a short rest. In his sleep he dreams the same dream. He sees his wife suffering from the dire disease acutely, witnesses the same scene, and awakes with a start. He now becomes anxious, and arising, relates again No. 2, to Babu Soorji, who knows not what to say. It is then decided that, as Babu Jugut Chunder has to start for the place he is ordered to, his friend, Babu Soorji Coomar will forward to him without delay any letters or news he may receive to his address from Berhampore, and having made special arrangements for this purpose, Babu Jugut Chunder departs.

Hardly a few hours after he had left, arrives a messenger from Berhampore with a letter for Babu Jugut. His friend, remembering the mood in which he had left Kandi and fearing bad news, opens the letter and finds it a corroboration of the twice-repeated dream. Babu Jugut's wife was attacked with cholera at Berhampore, on the very night her husband had dreamt of it and was still suffering from it. Having received the news sent on with a special messenger, Babu Jugut returned at once to Berhampore, where, immediate assistance being given, the patient eventually recovered.

The above was narrated to me at the house of Babu Lal Cori Mukerjee, at Berhampore, and, in his presence, by Babus Jugut Chunder

and Soorji Coomar themselves, who had come there on a friendly visit, the story of the dream being thus corroborated by the testimony of one who had been there, to hear of it, at a time when none of them ever thought it would be realized.

The above incident may, I believe, be regarded as a fair instance of the presence of the ever-watchful astral soul of man with a mind independent of that of his own physical brain. I would, however, feel greatly obliged by your kindly giving us an explanation of the phenomenon. Babu Lal Cori Mukerji is a subscriber to the *Theosophist* and, therefore, this is sure to meet his eye. If he remembers the dates or sees any circumstance omitted or erroneously stated herein, the writer will feel greatly obliged by his furnishing additional details and correcting, if necessary, any error I may have made after his consulting with the party concerned.

As far as I can recollect the occurrence took place this year, 1881.

NAVIN K. SARMAN BANERJEE, F.T.S.

---

*Editor's Note.*—"Dreams are interludes which fancy makes," Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dreamlife, the generality of dreams, being indeed, but "interludes which fancy makes." And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule—we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with "strange co-incidences"—so much in favor with sceptics—then prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams—hence the recognition of the claims of Theosophy and Spiritualism—would, it is contended, "carry with it a new educational, social, political, and theological science." Result: Science will never recognise either dreams, spiritualism, or occultism.

Human nature is an abyss, which physiology and human science in general has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery—man's inner nature. The key to it is—man's dual being. It is

that key that they refuse to use, well aware that if once the door of the adytum be flung open, they will be forced to drop one by one their cherished theories and final conclusions—more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case* for the numerous facts of verified dreams? To say that man is a dual being, that in man—to use the words of Paul—"There is a natural body, and there is a spiritual body"—and that, therefore, he must, of necessity, have a double set of senses—is tantamount in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered—science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses—these to be safely left to physiology to deal with; and, with sub-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word "sub," let it be well understood, is used here in a sense diametrically opposite to that given to it—in chemistry, for instance. In our case it is not a preposition, but a prefix as in "sub-tonic" or "sub-bass" in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a key-note vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for "the acutely fine ear"[3]—so the definite harmony or disharmony of man's external nature is seen by the observant to depend wholly on the character of the key-note struck for the *outer* by the *inner* man. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man—that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life—whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest prin-

[3] This tone is held by the specialists to be the middle F of the Piano.—*Ed. Theosophist.*

ciples,[4] or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former —always in full inactivity and rest during the deep sleep of man—with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego from its higher "Spiritual Soul;" as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul—during sleep the brains of both these men remain in a complete state of anæmia or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all "visions that come to pass." In the former, as the waking time approaches and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter—unless strongly preoccupied with some exceptional thought—his ever-present instinct of active habits will not permit him to remain in that state of semi-sleep during which consciousness beginning to return we see dreams of various kinds, but will arouse him, at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter though *per se* quasi-unconscious part of the utterly unconscious, because

[4] The sixth principle, or spiritual soul, and the seventh—its purely spiritual principle, the "Spirit" or *Parabrahm,* the emanation from the unconscious ABSOLUTE (See "Fragments of Occult Truth," October number *Theosophist,* 1881). [Reprinted in THEOSOPHY for January, 1914.—ED. THEOSOPHY.]

utterly *immaterial* Absolute[5]—yet having in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matter—imparts these attributes in a degree to the as pure Astral *Ego.* Hence highly spiritual persons will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed "spiritual *mediums,*" there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept—one who has made himself independent of his physiological idiosyncracies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed, will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Had Babu Jugut Chunder's case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached to the other; or that the question of her life or death was of the greatest importance to either one or both of them. "One soul sends a message to another soul"—is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no "disembodied" spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine-policy. For, either man is a dual being, with an inner Ego in him, this Ego "the real" man, distinct from, and independent of the outer man proportionally to the prevalency or weakness of the

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[5] To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be "ABSOLUTE UNCONSCIOUSNESS," seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of "Fragments of Occult Truth" of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute,* or the *Unconditioned,* and (especially) the unrelated is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the "Absolute" merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognizable and *non*-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE Great Law.—*Ed. Theosophist.*

material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego[6] which survives the decay of its external covering—at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i.e.,* to blend its *individuality* with it, (the *personality* gradually fading out in each case); or—the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men—often by the greatest lights of science—all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything claim, therefore, the right of denying everything—the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those, who, having proved the soundness of their mind, must, of necessity be regarded as IMPOSTORS and LIARS. . . .

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres the most important of which is the brain. Of the peculiar substance through which these actions take place—a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided, by Science into three kinds—the motor, sensitive and connecting—the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.

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[6] Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several—*i.e.,* composed of seven principles, as Eastern esotericism teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Buchner's Force and Matter.—*Ed. Theosophist.*

# PREMATURE AND PHENOMENAL GROWTHS

A RUSSIAN Theosophist in a letter dated November, 1883, writes as follows:—

The Petersburg and Moscow papers are greatly concerned with the miraculous growth of a child, which has been scientifically recorded by Medical papers. On the outskirts of Siberia, in a small village, in the family of a peasant named Savelieff, a daughter was born in October, 1881. The child, though very large at its birth, began exhibiting a phenomenal development only at the age of three months when she began teething. At five months she had all her teeth; at seven she began to walk, and at eight walked as well as any of us, pronounced words as might only a child two years old, and measured—nearly a yard in her height! When eighteen months old she spoke fluently, stood one arshene and a half (over four feet) in her stockings, was proportionately large; and with her very dark face, and long hair streaming down her back, talking as only a child 12 years old could talk, she exhibited moreover a bust and bosom as developed as those of a girl of seventeen! She is a marvel to all who know her from her birth. The local board of physicians from the neighbouring town took charge of her for scientific purposes."

We find the fact corroborated in the *Moscow Gazette,* the paper giving us, moreover, a second instance just come under the notice of science, of another such phenomenal growth.

"A Herr Schromeyer of Hamburg, has a son, born in 1869—now a boy of 13, and his tenth child. From his birth he arrested every one's attention by his *supernaturally* rapid development. Instead of damaging, it seemed but to improve his health, which has been always excellent. A few months after his birth his muscular system increased so much, that when one year old his voice began to lose its childish tones and changed. Its deep basso attracted very soon the attention of some physicians. Soon after, his beard grew, and it became so thick as to compel his parents to shave it every two or three days. His infantine features, *very dark,* were gradually replaced by the face of an adult, and at five he was mistaken by every stranger for a young man of twenty. His limbs

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NOTE.—This article was first printed by H. P. Blavatsky in the *Theosophist* for Dec.-Jan., 1883-84, and was last reprinted in THEOSOPHY for May, 1917.

are normal, strictly proportionate and very fine. At six he was a full grown and perfectly developed young man. Professor Virchoff, the celebrated physiologist, accompanied by several learned authorities, examined the boy several times, and is reported, when doubt as to the age of the boy had become no longer possible—to have given his certificate to the effect that the young boy was entirely and fully developed."

A similar case took place in a Georgian family of Asiatics, at Tiflis, in the year 1865. A boy of four was found to have become a full adult. He was taken to the hospital and lived there under the eye of the Government physicians, who subjected him to the most extraordinary experiments—of which, most likely, he died at the age of seven. His parents—superstitious and ignorant people—had made several attempts to kill him, under the impression he was the devil incarnate. There remains to this day a photograph of this bearded baby in the writer's family. Two other cases—nearly similar—the consequences of which were that two cousins in a village of Southern France, became respectively father and mother at the age of eight and seven, are on record in the Annals of Medicine. Such cases are rare; yet we know of more than a dozen well authenticated instances of the same from the beginning of this century alone.

We are asked to explain and give thereupon our "occult views." We will try an explanation. We ask no one to believe; we simply give our personal opinion identical with that of other occultists. The latter statement, however, necessitates a small preface.

Every race and people has its old legends and prophecies concerning an unavoidable "End of the world," the pious portions of civilized Christian nations having, moreover, evoluted in advance a whole programme for the destruction of our planet. Thus the Millenarians of America and Europe expect an instantaneous disintegration of our earth, followed by a sudden disappearance of the wicked and the survival of the few elect. After this catastrophe, we are assured, the latter will remain in the service of "Christ, who upon his new advent will personally reign on earth a thousand years" (on its *astral* skeleton, of course, since its physical body will have disappeared). The Mohammedans give out another tale. The world's destruction will be preceded by the advent of an *Imam,* whose presence alone will cause the sudden death of the whole unclean brood of *Kaffirs;* the promised "Heaven" of Mohammed will then shift down its headquarters, and the paradisaical

*Houris* will roam about at the service of every faithful son of the Prophet. Hindus and Buddhists have again a different version; the former believe in the *Kalki* Avatar and the latter in the advent of Maitreya Buddha. The *true* Occultist however—whether Asiatic or European (the latter still to be found, *rara avis* though he be)—has a doctrine to this effect, which he has hitherto kept to himself. It is a theory, based on the correct knowledge of the *Past* and the never failing analogy in Nature to guide the Initiate in his prevision of future events—were even his psychic gifts to be denied and refused to be taken into account.

Now, what the Occultists say, is this: humanity is on the descending pathway of its cycle. The rear-guard of the 5th race is crossing slowly the apex of its evolution and will soon find itself having passed the turning point. And, as the descent is always more rapid than the ascent, men of the new coming (the 6th) race are beginning to drop in occasionally. Such children regarded in our days by official science as exceptional monstrosities, are simply the pioneers of that race. There is a prophecy in certain Asiatic old books couched in the following terms, the sense of which we may make clearer by adding to it a few words in brackets.

And as the fourth (race) was composed of Red-yellow which faded into Brown-white (bodies), so the fifth will fade out into white-brown (the white races becoming gradually darker). The sixth and seventh *Manushi* (men?) will be born adults; and will know of no old age, though their years will be many. As the Krita, Treta, Dvapara and Kali (ages) have been each decreasing in excellence (physical as well as moral) so the ascending—Dvapara, Treta, and Krita will be increasing in every excellence. As the life of man lasted 400 (years in the first, or Krita Yuga), 300 (years in Treta), 200 (years in Dvapara) and 100 (in the present Kali age); so in the next (the 6th Race) (the natural age of man) will be (gradually increased) 200, then 300 and 400 (in the two last yugas)."

Thus we find* from the above that the characteristics of the race that will follow ours are—a darker skin, shortened period of infancy and old age, or in other words a growth and development that in the present age (to the profane) appear quite miraculous.

It is not the sacred legends of the East alone that throw out hints on

* The seven Rounds decrease and increase in their respective durations, as well as the seven races in each. Thus the 4th Rounds as well as every 4th race are the shortest, while the 1st and 7th Rounds as the 1st and 7th root races are the longest.

the future physiology of man. The Jewish Bible (See Genesis, Chap. vi. verse 4) implies as much, when speaking of antediluvian races (the 3rd race) it tells us, "There were giants in the earth, in those days," and makes a distinct difference between "the sons of God," and "the daughters of men." Therefore, to us, Occultists, believers in the knowledge of old, such isolated instances of premature development, are but so many more proofs of the end of one cycle and—the beginning of another.

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## FLASHES OF INSPIRATION

Can any one of this century possibly have any distinct notion of what poets of a more vigorous period meant by inspiration? If not, I should like to describe it. Provided one has the slightest remnant of superstition left, one can hardly reject completely the idea that one is the mere incarnation, or mouthpiece, or medium of some almighty power. The notion of revelation describes the condition quite simply; by which I mean that something profoundly convulsive and disturbing suddenly becomes visible and audible with indescribable definiteness and exactness. One hears—one does not seek; one takes—one does not ask who gives: a thought flashes out like lightning, inevitably without hesitation—I have never had any choice about it. There is an ecstacy whose terrific tension is sometimes released by a flood of tears, during which one's progress varies from involuntary impetuosity to involuntary slowness. There is the feeling that one is utterly out of hand, with the most distinct consciousness of an infinitude of shuddering thrills that pass through one from head to foot;—there is a profound happiness in which the most painful and gloomy feelings are not discordant in effect, but are required as necessary colors in this overflow of light. There is an instinct for rhythmic relations which embrace an entire world of forms (length, the need for a widely extended rhythm, is almost a measure of the force of inspiration, a sort of counterpart to its pressure and tension). Everything occurs quite without volition, as if in an eruption of freedom, independence, power and divinity.

—FRIEDRICH NIETZSCHE

# TWO INTEGRITIES

FROM the summit of philosophical perception, all forms of integrity are at root the same—a recognition by soul of the soul and therefore pertaining both to one's own spiritual nature and to the spiritual nature of all other things. But, so far as present humanity is concerned, it is apparently often possible for a man to focus the sort of integrity which flows from his own deep individual convictions, while he is yet still unable to understand the convictions of others. On the other hand, a capacity to deepen the meaning of "tolerance" can lead others to feel that the real issues of integrity are represented by a willingness to let each person believe whatever he wills.

H. P. Blavatsky's impulsion to the Theosophical Movement involved the establishment of means by which these two forms of "integrity" could interpenetrate and support one another. A paragraph from one of her most provocative articles, titled "Force of Prejudice," written in July of 1889, suggests the subtle nature of this synthesis:

> The Theosophical Society, as a body, is the *only* one which opens its arms *to all,* imposing on none its own special beliefs, strictly limited to the small *inner* group within it, called the Esoteric Section. It is truly *Universal* in spirit and constitution. It recognizes and fosters no exclusiveness, no preconceptions. In the T.S. alone do men meet in the common search for truth, on a platform from which all dogmatism, all sectarianism, all mutual party hatred and condemnation are excluded; for accepting every grain of truth, wherever it is found, it waits in patience till the chaff that accompanies it falls off by itself.

At the close of another major article, also written in 1889, H.P.B. presents the need for a dual integrity from a different vantage point:

> Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the "evidence

of things not seen" is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the "Holy of Holies," the temple of the impersonal divine *Ego,* or the indwelling SELF.

The Theosophical student, then, is envisioned as animated by certain profound convictions, and sustained by a working alliance with those who share those convictions. Yet it is only by maintaining a truly "open" platform that the integrity of inquirers can be properly respected. Further—and this is made plain in portions of the *Key to Theosophy,* dealing with the esoteric section of H.P.B.'s time,—the individual convictions of each Theosophist are in constant need of the sort of regeneration that may be received through open discussion of philosophical issues. The distillation of one's "esoteric knowledge," however, is not a matter of open discussion—instead, it is a private work for each one, accomplished in ways unique to each individual.

During the days of the early T.S., when the members of various organizations, Christian and otherwise, participated in the program outlined by the Three Objects of the Theosophists, they became "Theosophists" in this particular sense. Variations of opinion on matters religious were taken for granted, and the common ground was the assumption that each could extend and deepen his understanding of his own faith through the free exchange of viewpoints—though no one was intended to feel that he had any right to proselytize. The first major work of H. P. Blavatsky, *Isis Unveiled,* was neither presented nor regarded by anyone as a conveyor of "rival" doctrine. Rather, here was a non-partisan treasure-house, from which the followers of all traditions could derive stimulation.

Gradually there grew a group of students who realized that Madame Blavatsky was not only a compiler and "researcher"—that she was rather and primarily a teacher who possessed remarkable qualifications and had brought a clearly defined "message." The intellectual horizons of the Theosophists, first reaching out in all manner of new directions, then began to assume definition along the lines of enlightenment provided by her. So now came the difficult time: Could one become convinced in respect to the specifics of H.P.B.'s Theosophical teaching, and still maintain the openness of mind which was the supreme qualification for those who originally joined to promote study under the Three Objects? H.P.B. herself clearly felt that the rounding-out of the Theosophical Movement required precisely this. The Esoteric Section was

for any who wished to further pursue the lines intimated in her *Secret Doctrine* and elsewhere. But as members of the Society at large, those who "belonged" to the E.S. were enjoined to stand upon exactly the same platform as those who did not; they, as all others, should not proselyte in favor of one specific teacher or teaching.

The lines of these "two integrities" were quite evidently not kept clear, else rivalries among Theosophists would have been unknown. It was the creedal spirit and factionalism which muddied the Theosophical waters for the students themselves, and muddied the name of Theosophy before the world—so thoroughly that the non-partisan approach to the Three Objects, for which the original platform stood, was nearly forgotten.

A later impulse of Theosophic effort, that known as U.L.T., was an attempt to begin anew a work that would finally synthesize these two integrities. But since no teacher such as H.P.B. graced the scene, the beginning, of necessity, must move *from* her teaching *to* liberality of thought, rather than the reverse. It takes an H.P.B. to draw forth from the Three-Objects program a true synthesis. Present Theosophists, then, have limited themselves—in one sense—to the promulgation of H.P.B.'s theosophic message. From this point it may constantly become more natural to reach out to and touch minds and movements of other origin. But in the meantime, even during the conduct of study classes, there is more than symbolic importance in the welcoming of diversity of opinion. The "two integrities," in every context, must become one. They must be *made one*.

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## The Aim and the Target

There is for every conditioned being a target at which the aim is constantly directed; in the Mundakya Upanishad there is the following, "Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as Om."

—Notes on *The Bhagavad-Gita*

# APPREHENSION AND COMPREHENSION OF TRUTH

## III

> It is under the direct, silent guidance of this *Maha*—(great)—*Guru* that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. —*S.D.* I, 208

> The most intelligent being in the universe, man, has never been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed . . . and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. —*The Ocean of Theosophy*

FRIEND" and "Teacher" are symbol-words constantly subject to expansion of meaning—if the student achieves deepening perception of the significance of karmically linked lives, the intercepting pathways in the evolutionary journey. We may meet, we know, a person who has a remarkable effect, either for good or ill; this is usually, we may think, because of affinities engendered in past lives. In *Letters That Have Helped Me,* William Q. Judge says, "Inasmuch as we learn almost solely from each other, as we are here for each other, the effect of affinities upon our acts and thoughts is enormous and wide. It anon saves and anon damns." He also says, in the same book, that the attitude held toward one's teacher has deep inward consequences. That from earliest times, among all but modern Western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as second only to his father and mother in dignity. It was "among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought." The reason for this lay, then, and lies no less today, in the fact that—

> a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher

or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

Thus it happens that the child who holds his teacher in reverence, and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly, whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends that erstwhile teacher.

This chain of influence is called the *Guruparampara chain.*

The Guru is the *guide or readjuster,* and may not always combine the function of teacher with it.

The Friend does not always combine the function of teacher, but the true Teacher is ever friend in the real sense. The word "friend" (O.E. *freond,* German *freund,* Dutch *vriend*) is derived from an old Teutonic verb meaning to love. While used generally as the opposite to enemy, it is especially the term which connotes any degree, but particularly a high degree, of personal goodwill, affection or regard. Love, and its related words—affection, friendship, sympathy, devotion—do honor to human nature; they make, intelligently or blindly, the ties and/or bonds that magnetically draw units of mankind together as family, nation, or race, and cement further and lasting relationships.

Love is a natural sentiment, having its roots in the Night of Time. The *Secret Doctrine* (I, 210) refers to this time—when "psychic and physical intellect being dormant and consciousness undeveloped, the spiritual perceptions of that race were quite unconnected with its physical surroundings." Divine man dwelt in his animal—though externally human—form; and "if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle."

When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal.

This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle, comments H.P.B. (quoting Carlyle). But when he says: "Wonder, miracle, encompass the man; he lives in an element of miracle," H.P.B. adds a footnote, saying, "That which was *natural* in the sight of primitive man has become only now *miracle* to us, and that which was to him a miracle could never be expressed in our language."

Love is powerful in its effects at every level of consciousness. At the human, *kama-manasic,* level accompanied with longing for possessing the object of love, it is a passion—exclusive, restless, capricious. And so long as Kama-Manas remains in the ascendent, so long will there be jealousies and strife and misunderstandings; misrepresentations, hatred, and wars. At the divine level, love is Compassion—all inclusive; tranquil, because impersonal; and steadfast as the Sun—"Giver of Light and Life" to the world and its component beings. The *Voice of the Silence* speaks of Masters of Compassion and their function in the universal scheme of things, characteristic of their nature: "long generations of Yogis, Saints and Adepts, especially of the Nirmanakayas" by their accumulated efforts have created, so to say, a wall of protection around mankind. "Compassionaters," to use a term of Walt Whitman's,—they form a "Guardian Wall" which, invisibly, shields mankind, "protecting it from further and far greater misery."

The plight of humanity, collectively, is sad when there seems no alternative but acceptance of a predestined Plan, and sadder still the ludicrous rationalizations of it. But mankind, *individually,*—the evolving unit, or Self-conscious soul—comes to know through experience and reflection that the "Will of God" is inevitable outcome, in Time, of use made of the power of choice. The Katha Upanishad has the teacher, in the guise of *Death,* speak these words to Nachiketas who seeks knowledge of the Mystery that is Man:

> The better is one thing, the dearer is another thing; these two bind a man in opposite ways. Of these two, it is well for him who takes the better; he fails of his object, who chooses the dearer.
>
> The better and the dearer approach a man; going round them, the sage discerns between them. The sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.
>
> Far apart are these two ways, unwisdom and that which is known as wisdom.

In the phenomenon of choice are welded together the highest powers of Mind. "Mind," says the *Secret Doctrine,*" is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling." Choice implies *discernment*—clearness of perception. It involves *motive*—that which impels to action, which colors or qualifies or gives the tone to whatever eventuates. It necessitates *discrimination*—the comparative evaluation which determines, truly or falsely, one's sense of value: what is important, what is the Real? It demands the action of *Will*—the precipitating power that puts into effect the judgment made, the decision arrived at, the result of an act condoned, or of acquiescence in the opinion of another.

The Wise Man—he who is "constitutionally incapable of deviating from the true Path"—has no choice, in the ordinary sense of the term, for he has no personal motive. With clairvoyant vision—perception on the plane of causes—he performs only necessary actions, and is not involved in the results. He lives in the Eternal Present.

The average man—ourselves—is implicated in a vast variety of choices: a conscious determination following a period of intense deliberation, whether the motive be good or ill; a criticism—spoken, passed in silence, or implied; a "feeling" of preference; a remark of admiration, or its opposite; an exclamation of surprise, which evokes a sense of pleasure or of pain; a fervent aspiration or a casual wish, a fearful hope, a prayer. And the cumulative character of casual remarks colored with shades of ambition, envy, hatred, greed—"How I hate" *this* and "How I love" *that*—have a serious bearing on the future life of the individual, far-reaching in effect. Robert Crosbie, in his *Notes on the Bhagavad-Gita,* says:

> All our thoughts give rise to action among the lives which compose our astro-physical instrument, and, as we never cease thinking, action continually goes on, for, as often said, "Thought is the real plane of action." Even though we may not contemplate any immediate bodily act, we may by our thoughts accumulate a tendency in the lives of our instrument which will eventually result in outward action whenever favoring conditions permit, and we will fall victims to our lack of discernment and steadfastness, as well as involve others in our fate.

Unchecked tendencies crystallize into unconscious habits which victimize the bewildered soul for the time being—but there are other lives. "Man, made of thought, occupant only of many bodies from

time to time, is eternally thinking. His chains are through thought, his release due to nothing else." So, simply and constantly, man is maker of his own destiny.

But the man who holds the Sage in reverence, who has sensed the true relationship of Krishna-Arjuna, who in his heart seeks to turn from the path of "unwisdom," and whose mind responds to the call, "Come ye out and be ye separate,"—he has by his Will taken himself out of the category of the "average man." Becoming increasingly conscious of impulsions to act—whether from without or from within, he searches out his motive unsparingly; he strives to "make clean and clear the mental conceptions and perceptions," as primary aid toward natural development of Discrimination. Sensing the meaning of Individuality, he acquires the *attitude* of the disciple—a willingness to learn the lessons in the school of Life, a readiness to look beyond appearances to the occult significance of events and relationships, and a recognition that "Individuality" has no meaning apart from "responsibility." The rules of the disciple-life are discovered naturally in a general, or a more particular sense, for the Teacher of Theosophy—H.P.B.—left her message complete.

"Give up thy life, if thou would'st live," takes on meaning for *him*. Death, the sloughing off process, is not confined to the termination of bodily existence. Death—the *teacher* of Nachiketas—awaits the loosening of the bonds forged by the "thirst for life." *Klesha* is the love of pleasure or of worldly enjoyment, evil or good. *Tanha* is the will to live —belonging to the lower Ego, or personal Self—which binds the Soul to personal existence through countless rebirths. "It is this Ego, with its fierce Selfishness and animal desire to live a senseless life (*Tanha*), which is 'the maker of the tabernacle,' as Buddha calls it in the Dhammapada" (*S.D.* II, 110).

And the *Voice* says, of the Aryahata Path:

> There Klesha is destroyed for ever, Tanha's roots torn out. But stay, Disciple . . . Yet one word. Can'st thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, the fitness of all things, the law of Love Eternal.
>
> The more thou dost become at one with it, thy being melted in its BEING, the more they soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.
>
> Such is the Arya Path, Path of the Buddhas of perfection.

The greatness of a being does not lie in what is known of him. The fables in every nation and race about great personages, heroes, magicians, gods, do but preserve the succession of ancient ideas and perpetuate in the plastic mind of man the "extraordinary" in strength, and courage, and capacity; the "superior" in moral, and intellectual, and imaginative or creative qualities—conceivable, yet symbolical representations of the forces of Nature focused in a Being—inspiring awe and reverence, or simply wonder and admiration.

The doctrine of Avatars or Saviours who come to earth "from age to age" is the most ennobling—and mysterious, for it is the highest manifestation in human form: "the Supreme Spirit itself," some said among the Hindus, and others, that it is "only a man overshadowed by the Supreme to a greater extent than other men." According to the *Glossary*: Avatar is a Divine incarnation. The descent of a god or some exalted Being, who has progressed beyond the necessity of Rebirths, into the body of a simple mortal. Krishna was an Avatar of *Vishnu.* Commenting on the statement made by Krishna: "I produce myself among creatures," Robert Crosbie writes that this "has reference to voluntary and conscious incarnations of high spiritual beings—avatars, saviours of the people—including not only the incarnation itself but the influence of a spiritual kind that attends the being. What brings such? They come "whenever there is an insurrection of vice and injustice in the world."

"A *Siddha-Purusha* (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The *Avatara,* on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety in themselves, but the *Avatara* saves him too whose heart is devoid of love and dry as dust." (*The Friendly Philosopher*)

How would a Great Being communicate with the average man— ourselves? Imagine a Prometheus in the company of a child of four, or fourteen, years. How would he communicate his "fire"? All human beings have partially-awakened intelligence, but who *knows* the nature of Mind—the divine Fire? Lacking this understanding, the sense-mind (the four-year-old) is attracted to the Fire through a natural curiosity; the desire-mind (the fourteen-year-old) seeks possession for its own pleasure. The "beauty" of the fire and its tempting "power" can occupy

and may satisfy the psychic being for countless lives before there dawns the thought of responsibility for its use. This "dawn"—this growing light, is the *awakening* of human consciousness to the potentiality of the divine nature within: a "lighting up" of Manas.

A Promethean being—H.P.B.—Bringer of the Fire of Knowledge in the Nineteenth Century: How did she approach the gigantic task of "lighting up" the race mind? In the *Secret Doctrine* (I, 13), she says:

> Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.

The reader's "attention is invited." What is implicit in the phrase? What is attention? It is *wherever* the awareness of the moment happens to be, voluntary or involuntary. The *amount* of attention given any idea or object depends upon its attraction for us, pleasant or unpleasant. The *quality* of attention depends upon the meaning the idea or object has for us, and it implies *direction* of the mind—a Will-effort. The mind because of its universal nature tends to be everywhere; to reflect everything; to follow habitually any pattern; to preserve automatically every impression. The "four peculiarities" of lower Manas are: "*First,* to naturally fly off from any point, object, or subject; *second,* to fly to some pleasant idea; *third,* to fly to an unpleasant idea; *fourth,* to remain passive and considering naught. The first is due to memory and the natural motion of *Manas;* the second and third are due to memory alone; the fourth signifies sleep when not abnormal, and when abnormal is going toward insanity." (*Ocean of Theosophy.*)

Universal ideas are persuasive ideas—*inherently reasonable,* and will lead to conviction of their truth; but, there is a condition laid upon the reader: he must "make himself familiar with them" first. Implicit in this phrase is *self-induced* and *self-devised* effort. But there is also an occult bearing in the word "familiar." To be however conversant with Theosophical basic Ideas might, on occasion, make one appear brilliant among acquaintances. This is not the true intention of the word

"familiar" which has for its root the Latin *familiaris,* to be of the same family, signifying the closest connection. To achieve the necessary familiarity, then, these Ideas must be made a part of the daily routine of the "familial" life—tested out in "closest connection" in all phases, situations and relationships: at work, at play; in waking, dreaming, sleep; birth, death. Are there any exceptions to the working of the law of cause and effect? Can anything or anyone—Hitler or Christ, poison or balm—be excluded from the Source of All? What spiritual blindness lets man think that a God who would answer "his" prayers—who would show preference and partiality—is Omniscient? Could such a God be trusted? Is He not blind to half of what goes on in the world? Why does He not *always* help, when all circumstances point to justification for help?

Universal Ideas are not just "beautiful thoughts" to be considered in congenial surroundings. *They try the Soul.* To gain the conviction that comes with knowledge alone, the disciple must "free his mind" from all the ideas he may have derived from heredity, from education, from surroundings, or from other sources. This suggests a further occult significance to the word "familiar." Freedom. Even in the common usage of the term: we feel free with those with whom we are familiar. In the Realm of Ideas, it is a thorough familiarity with what is True, and Right or Just, and Good in the Universal sense, that will bring, as concomitant, a freedom from artificially imposed moralities, a freedom to speak fearlessly for the Soul's needs.

This is, paradoxically, a form of Isolation, and isolation is an important factor in the life of the Soul.

At the close of the brief section containing the statement of the Three Fundamental Propositions of Theosophy, H.P.B. says:

> Such are the basic conceptions on which the Secret Doctrine rests.
>
> It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to shown how they are, in fact contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name.
>
> Once the reader has gained a clear comprehension of them and realized the light they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.

Having made available the Teachings, H.P.B.—the Teacher and Friend of humanity—leaves the man alone, as a person. The Knowl-

edge of the Teacher cannot be passed on to another, nor is it subject to proof, nor can conviction be compelled; yet there are times when the whole of Nature tends to favor the pursuit of an ideal, a quest for Knowledge, for—"Periods of mental and moral light and darkness succeed each other as day does night." But the Individual Soul has an Individual Cycle for the *realization* of Self-knowledge.

> This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible.
>
> It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend. (*The Bhagavad-Gita.*)

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## INTERNAL—EXTERNAL

> (2) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.
>
> (3) The Universe is the periodical manifestation of this Absolute Essence. . . .
>
> (6) The Universe is worked and *guided* from *within outwards*. . . . and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. (The *Secret Doctrine,* 1:273-4)

# YOUTH-COMPANIONS ASK— AND ANSWER

*IT seems strange that the idea of reincarnation does not appeal to more people—Westerners, in particular—just from the basis of the personality, leaving out altogether the philosophical approach to the idea. For it is basic to the personality to desire to see something of itself live on; parents do this quite often through their children, or it is desired to leave part of one's self in some important work. This idea of continuance seems quite attractive to the egotism of the personality, and yet acceptance, or even interest in, the idea of reincarnation in the West, especially, is not widespread.*

(a) The *philosophical* conception of reincarnation certainly cannot be accepted off-hand. If one seriously entertains the reincarnation theory, his whole attitude toward living is affected, and those elements which once were appealing to the egotistical nature of man are more easily seen as being devoid of any real substance or value. And the personal man always wants what it wants, *now.*

Unless one has a basic faith in himself and his potential, he cannot readily "believe" that he has, or *is,* anything which is worth immortality. The Westerners of the United States, although prideful in many ways, lack a sense of real faith in themselves—not things they may have or positions they may hold, but in their own small, individual selves. If one is pared down far enough, he discovers just how much faith he has in man and man's potential, but Americans in general have not yet faced many such tests and therefore, perhaps, are able to skate on the surface of life, sampling theories without finding out about them.

Then, too, the conception of reincarnation has been cloaked in either a fanatically religious garb or a weird one. Perhaps if the idea of continuance were presented fresh, apart from these influences, the appeal would be there; but with the background which hangs heavy over it, the idea has a bizarre ring rather than a possibility of enhancing one's self. It would be interesting, though, if it were possible, to appeal to the personality and see just how far people could go on such a basis before either chucking the whole idea or switching over to a sounder approach.

*Why are people not honest?—completely honest? We all lie a little every day in many small ways. Why can't people say what they really mean? It seems a little ridiculous the way people so carefully hide their feelings.*

(*a*) People hide their real feelings for many reasons, most of which can be traced to fear. Most people think that if they always bared their feelings, they would very often be hurt by an inconsiderate or ignorant response. Unfortunately, this fear has been grounded all too often on hard experience. Others do not tell the truth because what they feel may not go according to the conventional rules of what is "right" to feel or what is "not so nice." In other words, they are afraid of being different, afraid of being cast out by their human brothers for not thinking what everyone else thinks, believing what everyone else believes. Others lie in order to spare the feelings of a friend. They reason, "Why upset him? It won't do him any good to know the whole situation." Still others lie because they feel that they are really expected to lie—"Why should I destroy his illusion of security if it will pull off the glossy finish of 'Oh, I feel fine today,' and 'How nice to see you,' and 'Why, of course I believe in God; doesn't everybody?' "

The question involves several kinds of basic fears: fear of not belonging, of not being accepted; fear of standing alone, of not being loved; fear of facing one's own feelings and accepting them as a part of one's nature, even if a lower part. Until a man overcomes these fears, he will continue to lie, to conceal, to deceive.

How can man overcome these fears? Perhaps the only way is to replace fear with self-knowledge and a realization of the fact of brotherhood, for there is not one of these fears that doesn't spring from ignorance of the nature of man, of his stature, his inherent potentialities of godhood, and his essential unity with every other creature in the world. How can a man be afraid to face reality if he knows that Truth is really not harsh but healing, the only way to sanity and honesty.

# "TO EACH AND ALL"

The true Theosophist belongs to no cult or sect, yet belongs to each and all. —ECLECTIC MAXIM

CONTRARY perhaps to general opinion, secret societies and lodges do not die out, but only their imitators. Habitat and locale may shift back and forth, through the centuries, across the wide earth, but certain fraternities of men remain active wherever thought struggles to be free and true ethics are put into action. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways. To these bodies belongs the true Theosophist, wherever and however situated, bound with the integrating thong of a similarity of aim, purpose, teaching, aspiration, ethics, both mystically and openly.

The extent to which these various schools and lodges exist is told by H. P. Blavatsky in *The Secret Doctrine*: "The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the sum total of sacred and philosophical works in manuscript and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphics down to the alphabet of Cadmus and the Devanagari." Briefly, the sum total of recorded knowledge of Man and his heritage, divine and human, is held in trust by Those who are in every "sect and cult" of the past and the present.

The mind of the race is growing by enlargement. Every field of endeavor and every avenue of thought has become, in this age of comparative freedom, a subject of close scrutiny and investigation. A few short centuries ago different conditions obtained, as the following quotation will illustrate: "No one could ever lay hands on the *Rosicrucians,* and notwithstanding the alleged discoveries of 'secret chambers,' *vellums* called 'T', and of fossil knights with ever-burning lamps, this

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NOTE.—Collated from Theosophical writings.

ancient association and its true aims are to this day a mystery. Pretended Templars and sham Rosy-Croix, with a few genuine kabalists, were occasionally burned, and some unlucky Theosophists and alchemists sought and put to torture; delusive confessions even were wrung from them by the most ferocious means, but yet, the true Society remains to-day as it has ever been, unknown to all, especially to its cruelest enemy—the Church."

The secrecy preserved by these sub-lodges, as well as by the one and supreme Great Lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of growing materialism, their very existence is becoming a mystery. It is further explained that lodges exist *within* lodges, so arcane and recondite as to be known only to a chosen few of their brotherhoods. Peoples and races differ as to clime, era, psychic heredity, and in other ways. At some cycles certain concatenations make it possible for members of the Great Lodge to come out among peoples to bring those adaptations and changes required of the age, "while others remain still unknown except to the most advanced of the body." But all act under one general law which asserts that from the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, they concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made adept initiated but a select few, and kept silence with the multitudes.

Yet many are the spiritual brotherhoods known to the world as such, however little known is their purpose for being. One such is an ancient fraternity of Buddhist monks dwelling in Thailand, called the Talapoin. The mere description of how they are able to live under conditions sought only by people of Oriental lands has significance for the student. "The Talapoins of Siam," says de la Loubere, "will pass whole weeks in the dense woods under a small awning of branches and palm leaves, and never make a fire in the night to scare away the wild beasts, as all other people do who travel through the woods of this country." The people consider it a miracle that no Talapoin is ever devoured. The tigers, elephants, and rhinoceroses—with which the neighborhood abounds—respect him; and travellers placed in secure ambuscade have

often seen these wild beasts lick the hands and feet of the sleeping Talapoin. It is said that in the oldest of their manuscripts are to be found the Jewish Kabala and the Bible (in form and substance) repeating the Babylonian myths, and the Oriental and Chaldean allegories; there as well as in Ceylon.

Another mysterious lodge is called the "Hermetic Brothers of Egypt," described by Mackenzie as "an occult fraternity which has endured from very ancient times, having a hierarchy of officers, secret signs, and passwords, and a peculiar method of instruction in science, religion and philosophy. . . . If we may believe those who at the present time profess to belong to it, the philosopher's stone, the elixir of life, the art of invisibility, and the power of communication directly with the ultramundane life, are parts of the inheritance they possess."

Today, the Vedanta school (one of the six "darshanas or systems of demonstration" in India) is subscribed to by the largest number of intelligent Hindus. Sankaracharya, who was the popularizer of the Vedantic system and the founder of the *Adwaita* (non-dualistic) philosophy, is sometimes called the founder of the *modern* schools of the Vedanta. In this connection we are told that the Sufis, a mystical sect in Persia, are "something like the Vedantins." Though very strong in numbers, none but very intelligent men join it. They claim, and very justly, the possession of the esoteric philosophy and doctrine of *true* Mohammedanism. The Sufi (from *Sophia,* wisdom) doctrine is a good deal in touch with Theosophy, inasmuch as it preaches one universal creed, and outward respect and tolerance for every popular *exoteric* faith.

The Sufis are descendants of the Persian Magi who are in turn descendants of *their* immemorial predecessors, the members of the schools of Upper India. It was from the Magi that the Sufis (composed chiefly of Persians and Syrians) acquired their knowledge in astrology, medicine, and the esoteric doctrine of the ages. Solitary Copts, earnest students scattered hither and thither throughout the sandy solitudes of Egypt, Arabia, Petraea, Palestine, and the impenetrable forests of Abyssinia, though rarely met with, may sometimes be seen. Many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that one primitive stock.

Still more striking, if possible, is H.P.B.'s statement about the Druzes of Mount Lebanon, who, she says, "are the descendants of all these!"

The Druzes are the descendants of, and a mixture of, mystics *of all nations*—mystics who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have, ever since the first centuries of the Mohammedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastness of Syria and Mount Lebanon, where they had from the first found refuge. Their rites are very mysterious, and no traveller who has written anything about them has known for a certainty the whole truth. Scattered from the plain east of Damascus to the western coast, the Druze "Warriors" covet no proselytes, shun notoriety, keep friendly, as far as possible, with both Christians and Mohametans, respect the religion of every other sect or people - but will never disclose their own secrets.

Since the earliest centuries, says H.P.B., the Druzes have preserved the strictest silence upon their beliefs and truly occult rites, and "neither threat, bribe, nor any other consideration will induce a Druze to become a convert to dogmatic Christianity. That their religion exhibits traces of Magianism and Gnosticism is natural, as the whole of the Ophite esoteric philosophy is at the bottom of it." They are the *Sikhs* of Asia Minor, and their polity offers many points of similarity with the late (Sikh) "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and formidable bravery. The Druzes and Sikhs are closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders. This is the fraternity of Tibetan *Lamaists,* known as the Brotherhood of Khe-lang, who mix but little with the rest of their Tibetan co-religionists. Even Cosmo de Koros, who passed several years with the Lamas, learned hardly more of the religion of these *Chakravartins* (wheel-turners) than *they* chose to let him know of their exoteric rites, and of the Khe-langs, he learned positively nothing.

Unnumbered, unnamed, even unsuspected perhaps, may be the members of cults and sects, of orders and fraternal groups, all working for the Cause announced to the world at large by H.P.B. as her Mission, and all working in affinity with the Theosophist. All of these belong to "Theosophy," and to all of them belongs the Theosophist.

# ON THE LOOKOUT

## Brock Chisholm versus God

In *Can People Learn to Learn?,* a 1958 addition to the Harper's World Perspectives Series, Dr. Brock Chisholm continues to press his attack on the psychology of a personalized deity. In a chapter on education, he writes:

> Belief in an all-knowing, all-loving and all-powerful personal god can be very comforting to the frightened, but at the sacrifice of emotional-intellectual-social integrity and social value in the highest sense.
>
> The concept of a personalized god, in direct personal relationship with a single person, aggrandizes that person out of all reasonable proportion, and fortifies the basic statement in the Presbyterian catechism, "Man's chief end is to glorify God and enjoy him forever." Any god of the universe who could support such an entirely selfish, egotistic reason for the existence of a human race is not worthy of respect, or believable to a free mind.

## The Sunday School Conspiracy

When traditional religious restriction obtains, this is the over-arching structure of uneasy belief which the child obtains:

> Many millions of children have learned that somewhere aloft is a heaven peopled with God and Jesus and saints and angels and all the people who have died who were good, or were bad and repented. For many children all their actions are watched by ghostly observers, and for some their badnesses are all written down in a big book for reference at a judgment day after they die. Complicating all this for some children are the personality and influences ascribed to some stars by astrology, in the absurdities of which parents show their children their belief.
>
> Somewhere downward, in or below the earth, is for many children another peopled world, for some of them very clear cut and precise. There Satan rules and spends eternity with all his attendant devils in torturing bad people. The relationship between God up above and Satan down below, while never precisely stated, seems to be one of co-operative partnership on a more or less even basis. Certainly, someone has to torture the bad people, or what is the advantage of being good? There is always the possibility of last-minute reprieve by an Act of Grace and forgiveness on the part of God, but that is unpredictable and not to be counted on.

## THE SENSE OF SIN

If the uncertainty resulting from an enforced belief that powers beyond the child's comprehension will determine his destiny is complemented by religious teachings which stress inherent "badness" then the child who is taught to fear his own badness becomes a man who is afraid to think and act for himself—a natural candidate for authoritarianism. The psychological results of all this, according to Dr. Chisholm, are far-reaching, though not easily discerned:

> Of course any intelligent child who has been taught to believe any of these fantastic old myths will be afraid of the dark and of many other harmless things. After he has succeeded in repressing the actual basis of his fear by putting all these threatening things out of his conscious mind, there will not necessarily be left any conscious belief in their existence, but all unknown areas will tend to be peopled by vague but anxiety-producing concepts.

## THE ALTERNATIVE

Dr. Chisholm believes that every child needs encouragement to become an explorer, both by way of ideas and through choice in action. Far better to see in the actual neutrality of the universe the "comfort" of knowing that one's destiny will be wrought by oneself. But conventional religion and conventional morality stand in the way. Dr. Chisholm concludes:

> Very few children learn in any understandable terms that the universe is neutral, neither appreciably friendly nor unfriendly toward man, nor toward anything else, but this should be learned early if a child is going to learn to live in the reality of his total environment. No star, or god, or saint, or devil will protect him from the consequences of his own behavior or vindictively punish him for transgressing the local and temporary agreed rules of behavior, though other humans may try to do so. . . .
>
> That kind of education is still very rare and it can become usual only as a result of much courageous thought and planning, but the ability of democracy to survive, and eventually to become valid for the world, depends on it becoming available for the peoples of the world. That will not be accomplished by people obedient to the rules of their ancestors or to the prejudices of their parents.

## REPORT ON THE "BEHAVIORAL SCIENCES"

Two remarkable lectures, delivered by Carl R. Rogers, professor of psychology at the University of Wisconsin, should be of special interest to Theosophical students. The first of these, "The Growing Power

of the Behavioral Sciences," summarizes factually the extent to which man has learned to control man. Lookout has previously noted the effects of motivational research on the average man's already limited area of "free choice" in personal matters; subliminal TV advertising is a startling example of how the general public may be psychologized into purchases—or even tastes—towards which they would not deliberately gravitate.

But Dr. Rogers affords a view of a much larger "conspiracy" against self-determination. Speaking as a representative of the "behavioral sciences," he says: "We know how to set up the conditions under which many individuals will report as true, judgments which are contrary to the evidence of their senses. They will, for example, report that Figure A covers a larger area than Figure B, when the evidence of their senses *plainly* indicates that the reverse is true. Experiments by Asch later refined and improved by Crutchfield show that when a person is led to believe that everyone else in the group sees A as larger than B, then he has a strong tendency to go along with this judgment, and in many instances does so with a real belief in his false report."

## Man's Thinking Filters

What happens to a man's evaluation of himself when he is propagandized by a capable psychologist? The answer is ominous:

> We know how to establish conditions which will result in increased psychological rigidity in members of a group. Beier, in a careful study, took two matched groups of students and measured several aspects of their abilities, particularly abstract reasoning. Each of the students in one group was then given an analysis of his personality based upon the Rorschach test. Following this both groups were re-tested as to their abilities. The group which had been given an evaluation of their personalities showed a decrease in flexibility, and a significant decrease in ability to carry on abstract reasoning. They became more rigid, anxious, and disorganized in their thinking, in contrast to the control group.

## A Drift Toward Drifting

Dr. Rogers is not attacking behavioral science as such. He feels that we have learned a great deal about common human motivations and that this knowledge can serve many constructive purposes. But he also feels that psychological dictatorship is the most disastrous of all, and

that few of us realize how far we have gone in the direction of accepting the techniques of manipulation:

> Behavioral science, even though in its infancy, has made mighty strides toward becoming an "if—then" science. By this I mean that it has made striking progress in discerning and discovering lawful relationships such that *if* certain conditions exist, *then* certain behaviors will predictably follow. I believe that too few people are aware of the extent, the breadth, and the depth of the advances which have been made in recent decades in the behavioral sciences. Still fewer seem to be aware of the profound social, educational, political, economic, ethical, and philosophical problems posed by these advances.

## The Place of the Individual

The second of Dr. Rogers' lectures brings his own evaluation of these "behavioral" trends — which he admits "is in sharp contrast to the usual conception of the relationship of the behavioral sciences to the control of human behavior." He states the case for counteractive education, so that the conditioning of the "mass man" will not continue to increase. The real aim of the psychological sciences, he affirms, is to discover those ideas and attitudes of mind which enhance the capacity to be autonomous. He writes:

> 1. It is possible for us to choose to value man as a self-actualizing process of becoming; to value creativity, and the process by which knowledge becomes self-transcending.
>
> 2. We can proceed, by methods of science, to discover the conditions which necessarily precede these processes, and through continuing experimentation, to discover better means of achieving these purposes.
>
> 3. It is possible for individuals or groups to set these conditions, with a maximum of power or control. According to present knowledge, the only authority necessary is the authority to establish certain qualities of interpersonal relationship.
>
> 4. Exposed to these conditions, present knowledge suggests that individuals become more self-responsible, make progress in self-actualization, become more flexible, more unique and varied, more creatively adaptive.
>
> 5. Thus such an initial choice would inaugurate the beginnings of a social system or subsystem in which values, knowledge, adaptive skills, and even the concept of science would be continually changing and self-transcending. The emphasis would be upon man as a process of becoming.

## A Great Paradox

Following is a concluding paragraph:

> If we choose to utilize our scientific knowledge to free men, then it will demand that we live openly and frankly with the great paradox of the behavioral sciences. We will recognize that behavior, when examined scientifically, is surely best understood as determined by prior causation. This is the great fact of science. But responsible personal choice, which is the most essential element in being a person, which is the core experience in psychotherapy, which exists prior to any scientific endeavor, is an equally prominent fact in our lives. We will have to live with the realization that to deny the reality of the experience of responsible personal choice is as stultifying, as close-minded, as to deny the possibility of a behavioral science. That these two important elements of our experience appear to be in contradiction has perhaps the same significance as the contradiction between the wave theory and the corpuscular theory of light, both of which can be shown to be true, even though incompatible. We cannot profitably deny our subjective life, any more than we can deny the objective description of that life.

## Report on the New "Register"

Any issue of the *Unitarian Register* recommends itself for careful reading by the Theosophical student. As Lookout (March) has reported, this excellent journal, formerly called the *Christian Register,* changed its title by deletion of the word "Christian" in order to emphasize the non-denominational intent of the editors and advisory board. In this instance no startling change of policy was required, since the tone of writing and nature of contents have always been strongly liberal. But the new *Unitarian Register* seems to be playing an increasingly important role in unifying the intentions of non-denominational Christians. And the development which the *Register* so well represented is accompanied by tangible gains in Unitarian membership. The June *Register* reports:

> More than fifty new Unitarian societies were organized in 1958-59, a record number for one year in the history of the American Unitarian Association. Munroe Husbands, AUA fellowship director, reported a total of fifty-five from May 1, 1958, to April 29, 1959. At least seven other groups were meeting and likely to apply for affiliation soon.
>
> Mr. Husbands said that sixty new fellowships would be the Department of Extension's goal in the 1959-60 fiscal year. He predicted that addition of a new member of the staff to work with fellowships,

which has been authorized by the AUA board of directors, would enable the department to meet the goal readily.

## PHILOSOPHICAL MEDITATION

A page from the June *Register,* titled "Thoughts for Meditation," indicates at a glance a characteristic Unitarian approximation of one of the three Objects of the original Theosophical Movement. Of the twelve quotations provided for contemplation, only four are of Christian or biblical origin. We quote briefly the following sentences from the "meditation" page:

> If a man be not enlightened from within, what lamps shall he light? If his intentions are not upright, what prayers shall he say? (Hindu proverb)
>
> He is the light of all lights and luminous beyond all the darkness of our ignorance. He is knowledge and the object of knowledge. He is seated in the hearts of all. (*Bhagavad Gita*)
>
> Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor? (Henry David Thoreau)
>
> Let a man be of good cheer about his soul, who has cast away inordinate desire as alien to him, and has followed after the pleasures of wisdom in this life; who has adorned the soul in her proper jewels, which are temperance, justice, courage, nobility, and truth. (Plato)
>
> The real treasure is that laid up by man or woman through charity and piety, temperance, and self-control. The treasure thus his is secure, and passes not away. Though he leaves the fleeting riches of this world, this man takes with him a treasure that no wrong of others and no thief can steal. Let the wise man do good—the treasure follows of itself. (Nidhikanda Sutta)
>
> I cannot find language of sufficient energy to convey my sense of the sacredness of private integrity. All things, the state, the church, yea, the friends of the heart are phantasms and unreal beside the sanctuary of the heart. With so much awe let it be respected.
>
> Nothing is at last sacred but the integrity of your own mind.
>
> Neither forms, nor constitutions, nor laws, nor covenants, nor churches, nor bibles are of any use in themselves. The devil nestles comfortably into them all. There is no help but in the head and heart of man. Covenants are of no use without honest men to keep them; laws of none, but with loyal citizens to obey them. You must be citadels and warriors yourselves, declarations of independence, the charter, the battle, and the victory. (Ralph Waldo Emerson)

## Ideas with Consequences

The lead article in the June *Register* features the first chapter of Joseph P. Morray's *Pride of State,* published by the Unitarian controlled Beacon Press, on May 15. Prof. Morray teaches law at the University of California, and in his discussion demonstrates that the orderliness of legal thinking may produce incisiveness in social criticism. Morray's book is strong medicine, containing ingredients of long-needed therapy. Two of Prof. Morray's paragraphs indicate why it is impossible for a man steeped in the Emersonian tradition to feel that conventional "patriotism" is "a part of good American character":

> Patriotism has been associated with morality. The good man has been thought to make the best citizen. Our generation is not so sure. Judgment on that question depends in part, of course, on one's conception of morality. This will probably include an element of self-control and abnegation. Yet the imperialist modes of patriotism show a collective egoism in pursuit of power and wealth. Is it possible for morality to issue in such rapine? Albert Einstein defined as moral the system which encourages "the free and responsible development of the individual." Can it be said that patriotism is moral in such a sense? Patriotism seems to inhibit both freedom and individual responsibility by inculcating a blind obedience and placing a premium on conformity. Are these abuses faithful to patriotism or a perversion of it, as the Crusades perverted Christianity? . . .
>
> We like to picture ourselves as the champions of justice, but on the other hand we need air bases and allies; so, with painful doubts and misgivings we give protection to feudal and despotic governments which declare themselves anti-Russian. If we reread what we wrote and declared about these same governments ten or twenty years ago, we find ourselves condemned out of our own mouths. Yet for patriotism, the national interest, we "unfact" what we wrote before and with determination see the problem in a new way. But all the time we are uncomfortable. Something is wrong inside. Schizophrenia.

## "Mirage of Health"

Lookout for September referred to a *Time* review of a recent addition to the World Perspectives Series (*Mirage of Health,* by René Jules Dubos) and suggested that a more detailed report might follow. This book, as with many selected for Lookout mention, is of interest not so much for the "newness," or even relevance, of its information, as for the freshness of approach. Its summary of the work accomplished in

the "healing art" since the time of Asclepius and critical evaluation of various theories of maintaining health, proceeds within a philosophical framework of man as a human being, rather than as merely a biological organism.

In spite of the great strides made by scientific research in the past few decades, man's conviction that "perfect health and happiness are his birthrights" is unrealistic. Dr. Dubos tells why:

> Life is an adventure in a world where nothing is static; where unpredictable and ill-understood events constitute dangers that must be overcome, often blindly and at great cost; where man himself, like the sorcerer's apprentice, has set in motion forces that are potentially destructive and may someday escape his control. Every manifestation of existence is a response to stimuli and challenges, each of which constitutes a threat if not adequately dealt with. The very process of living is a continual interplay between the individual and his environment, often taking the form of a struggle resulting in injury or disease. The more creative the individual the less he can hope to avoid danger, for the stuff of creation is made up of responses to the forces that impinge on his body and soul. Complete and lasting freedom from disease is but a dream remembered from imaginings of a Garden of Eden designed for the welfare of man.

## MEN AND MICROBES

Although man has asserted his biological dominance over most of the animal kingdom, the microbes, says Dr. Dubos, remain an outstanding exception. This is because of their dual role. (They are at once, according to H.P.B., both "creators" and "destroyers.") Dr. Dubos gives examples of this dual action:

> Micro-organisms add to the fertility of soil by converting plant debris into humus, but they also destroy a large percentage of the crops. They contribute essential steps to many technological processes, but they also spoil or rot every kind of foodstuff and of goods. . . . The same bacteria, yeasts and fungi that are used by the Anatolian shepherd, the Bulgarian peasant, and the French farmer to convert milk into kumiss, yoghurt, or Camembert cheese are regarded by the sanitary American as objectionable because they sour or putrefy his pasteurized dairy products. The viruses of German measles and of poliomyelitis, which used to be of trivial importance, are now becoming increasingly dangerous in the Western world as a result of improved sanitation. In these two cases, social habits which have not affected the viruses themselves have rendered them grave threats to human welfare.

## "Faiths—Too Many and Too Little"

Dr. Dubos notes the universality of faith as the mainspring of human hopes and longings, and remarks:

> The faith in the magical power of drugs often blunts critical senses and comes at times close to a mass hysteria affecting scientists and laymen alike. The common use of the word "miracle" in referring to the effect of a new drug reveals that men still find it easier to believe in mysterious forces than to trust in rational processes. Success in all callings is facilitated by the ability to inspire faith and to behave as though part of a priesthood. It is true that faith in the healing power of ancient gods has somewhat weakened, but faith itself has lost no ground to reason. Men want miracles as much today as in the past. . . . The faith in the magic power of drugs is not new. In the past, as today, it contributed to give medicine the authority of priesthood and to re-create the glamour of ancient mysteries.

## A Question of Values

Dr. Dubos shows that the role of the scientist has changed from a "pleasant occupation amounting to a sophisticated hobby" to one of social responsibility wherein the "scientist will be called to account for the long-term consequences of his acts." The following, from the concluding section of the book, indicates something of Dr. Dubos' approach:

> . . . "Survival of the fittest" begged the question because it did not state what fitness was for. Likewise it is not possible to plan man's future without deciding beforehand what he should be fitted for, in other words, what human destiny ought to be—a decision loaded with ethical values. . . . Unless men become robots, no formula can ever give them permanently the health and happiness symbolized by the contented cow, nor can their societies achieve a structure that will last for millennia. As long as mankind is made up of independent individuals with free will, there cannot be any social status quo. . . . The earth is not a resting place. Man has elected to fight, not necessarily for himself but for a process of emotional, intellectual, and ethical growth that goes on forever. To grow in the midst of dangers is the fate of the human race, because it is the law of the spirit.

*Mirage of Health* appeals more to the dynamic spirit of man than to his desire for a state of physical well-being. Health is important, Dr. Dubos seems to say, but it is not nearly so important as learning to live a full and worthwhile life with what "health" is presently ours.

WHERE IGNORANCE IS BLISS—

For those interested in contamination of foods by nuclear fall-out, we note the following article, "Food Fit to Eat," in the Aug. 24 *New Republic*:

> The disclosure that 50 different kinds of food are being checked for radioactivity by the Food and Drug Administration came as a welcome sign last week. It looks as if we are finally going to find out how much our diet has become contaminated by nuclear weapons tests, after being kept in the dark by the blind negligence of the Atomic Energy Commission. We are emerging from a strange period—a period in which the AEC insisted it didn't have enough money or manpower to monitor foods in the heavy fallout areas, yet found enough to start measuring the contamination of foods in such places as Chile and Burma and to carry out a large number of esoteric biological experiments.
>
> Measurements of the strontium-90 in alfalfa and ensilage reported last week (there seems to be more concern for cattle than people) showed that concentrations had shot up to 10 times the maximum "permissible" limit for foods. If such levels are found in foods eaten by humans, there may be some panic unless someone explains how the intake of strontium-90 can be reduced.
>
> Scientists have shown during recent months that it can be reduced in many ways. But no one in the government has told the public how to take some of these simple precautionary measures. This would be tantamount to admitting there is a problem, and no one in authority is quite ready to go that far. Admitting there is a problem might make it more difficult for the AEC and the Defense Department to resume testing without restrictions as they seem bent on doing as the October 31 deadline on the test moratorium draws near.

# THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect; yet belongs to each and all."*

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*Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.*

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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